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THE VEDIC MAGAZINE

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Social unrest and its Remedies.

II.

We pointed out in the preceding article that the quintessence of social order is grievously mischievous inequality; that modern civilization is an incarnation of the whole bourgeoisie—that bourgeoisie which at one time or other appropriated everything, and has since fattened on everything at the expense of the masses, and refuses to restore anything whatever; that the few by reason of the scandalous profits made from thieving speculation and swindling have built lordly mansions by the mortar of the blood of dumb, mute and uncomplaining masses, and with ravenous and unscruplous appetites are rotting and devouring everything they touch. We have seen that the wealthy and the powerful are striving to secure more wealth and power, grinding to dust and crushing all who stand in the way of their feverish and morbid struggle in which the sole question

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is who should pass over the others and pulverize them. Again, it is but too apparent that the rich are spending their days in busy idleness and are indulging in every extravagance and riotous dissipation; while homeless want and chronic poverty are prowling round every where in big cities and endless toil and moil are working terrible havoc among he dejected millions. This diagnosis of the social evil would have been incomplete and superficial if the thick veil had not been lifted which showed us innumerable scandals, crimes and vices crystallized and embedded beneath the shining and iridescent fluid of this civilization—the labourious product of billions of years of Evolution.

Further on we have seen that there has been a bitter feud between the Haves and the Have-nots which is not mute and frigid but very active and passionate, as each has a ferocious determination to dispossess the other of its belongings; that society has been divided into two fighting armies of devastation and massacre which threaten an entire dissolution of this hard-won civilization; that in spite of some improvement and amelioration in the lot of the working classes in the shape of better accommodation, charitable institutions and old age pensions, there is a steady growth of anarchism and revolutionary socialism everywhere which would blow up society and phoenix-like regenerate it from its purified ashes.

In fact, who would bear the sight of this bloody fight with tooth and claw, this scratch and squall, this mad rush and scramble for gain, this fret and jar inseparable from money-making ? Who would tolerate this commercialization of morals and its incalculable greed, vice, cunning and general rascality ? Who would not look with dismay at a huge, toiling hive popularly known as a factory-house where *entrepreneurs*, like starving hyaenas, are tearing asunder their living prey, where " men are divided into mere segments of men, broken into small fragments and crumbs of

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life ", where men are helpless tools of that inanimate but ever-moving, roaring and thundering, then straining and tearing Giant with steely heart, iron-claws and adamantine teeth. The kaleidoscopic light and lustre, the phantasmagoric shine and brilliancy of the whole modern civilization jars upon a penetrating soul when it sees that the billions of human beings pass into oblivion, live but to die and eventually lie in unremembered graves. In calm moments one is sure to feel that after all this civilization is not a reality but a plethoric ill and only a spurious will-o-the-wisp imitation of an ideal civilization. To put the whole thing in a nutshell,

"The society blooms a garden and a grave."

To be brief, we have shown that the iniquitous inequalities, mischievous differences, and diabolical iniquities of even the present day, are not the creation of the imaginations of pessimists, only fog and fustian or a mere phantom; that the historian's pen and the pianter's pencil have not falsely painted the picture of the pitiable poor in blackest colours and that certain most deplorable institutions have assuredly taken deep root and are bound to poison and vitiate the whole social organism, while many vices are eating into its very vitals.

It is but natural that with all this vast uncontrollable mass of vice and misery before them, men should have revolted against this ignominious social order, and both by thought and action attempted to renovate and reconstruct society. Hence numerous philanthropic schemes—various in their essentials, and some diametrically opposed to each other, but agreeing in one fundamental principle—the creation of a better, nobler, purer man by the extinction of misery and poverty, by rendering nugatory the curse of God that " by the sweat of thy face shalt thou eat bread " and thus conferring leisure upon all for comfort, improvement and knowledge.

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For the present we will deal with all those vague schemes embraced by the comprehensive term socialism and try to see how far they can realize this end.

Beginnings of Socialism.

That wealth is the most potent instrument of acquiring more wealth and that its concomitant abuses and inequalities grow more and more grievous has been fully realized by the lower classes. Whenever old moral traditions have, therefore, been shaken or the heavy pressure of authority has been diminished, there has begun a more or less disguised war against property. Thus in the most ancient times acted the slaves in Rome, and in the middle ages the peasants in Germany and France. Thus also in Russia the people often acted in the times of Stenka Rasin of Pongachof. Thus even now Russian working-men sometimes act.

The passions of the mob and the multitude alone have not tended to rend their enslaving bonds asunder and break into the sacred edifice so laboriously raised by the rich and assiduously defended by the philosophic chants of the aristocratic writers; but from time to time noble natures filled with an unbounded disgust for the odious and noxious distinctions of the powerful and the weak have stigmatized these abuses and deliberately roused the animal passions of the oppressed and suffering masses. Who has not heard the name of P lato, that great Athenian philosopher who flourished in the fifth century before Christ? It was he who in that Golden age when all should have been peace and plenty raised his sublime voice against the institution of private property. Twenty centuries dimly and ploddingly pass on weighed down by the heavy burden of many an injustice and oppression when at last we land on an unknown shore of imaginative Utopias. The great increase of the poor and their hardships roused the pity of Sir Thomas More who in his reme-

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dial schemes goes back to the Communism of the Gospel and in some respects, of Plato's Republic, as the only radical cure. Other philosophers have ingeniously exercised their fancy in devising Ideal commonwealths. In the words of Dr. Ingram, " Companella, Fenelon, Harrington, Bacon and others produced works of this species and in most of them private property is found the social stumbling block and the cause of social ills, and communism of some sort the only cure."

But to preserve the stability of society and prevent mobocracy, a host of writers headed by the Immortal Aristotle have most vigorously defended this institution. Hobbes, Locke, Bentham, Green, Maine and Herbert Spencer may be mentioned as examples of this school.

Thus it is obvious that socialism and individualism in their essence are no new phenomena but the general thing, the substantial thing is as old as human society. This social unrest is admitted by all philanthropic observers to exist and they are prepared to purge the mortal poison from the organism, further purify it from all the parasitic dross and thus restore it to its blooming ruddy youth. But the conflict of opinion arises on the extent and the degree of the evils and secondly, on the causes. Socialists have made much of these ills and abuses, sought their primitive causes in the existence of the institutions of private property, inheritance, bequest, and above all, free contract, and proposed wild schemes that often fall wide of the mark. While the individualists see nothing unusual in them and believe these things as so many corner stones of the present civilization. They would rather have the full, free and open action of the principle of "*Laissez faire, Laissez passer*" and then, they think the law of the survival of the fittest would surely spirit away the social unrest and restore mankind to its pristine beauty and freshness.

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Origin of Modern socialism. Socialism as a more even distribution of wealth as the material means of happiness, as the struggle of the lower classes to raise their pitiable condition, as an effort for the establishment and perpetuation of reasonable equality is as old as history. The modern socialism, however. is the outcome of two great revolutions—of the Industrial Revolution which began to establish itself in England towards the end of the eighteenth century and secondly, of the mightiest revolution in thought which found its prominent expression in France. Rebert Owen worked chiefly under the influence of the former; St. Simon and Fourier grew up under the latter. The current of thought started by them did constantly swell up and spread through the civilized world. Proudhon, Louis Blank in France and Priestly in England took up the movement but it was with the writings of Karl Marx that Socialism has come to the forefront of human thought and claimed to be scientific, in contrast with Simonism and Fourierism which were mainly speculative, imaginative and Utopian.

St. Simonism. St. Simon saw an array of parasites—*faineant* courtiers, ignorant clergy, an effete army of officers and dissolute landlords. He wanted to replace these by exceptionally gifted men—industrial chiefs and *savants*. These were to assist in the exploitation of the globe by man associated with man, exploiting not the labour of others but positively preventing "*the exploitation de l'homme par l' homme*" only for the general good. Thus it was a system of co-operative production under the authority of a "hierarchy of capacities," of genius and virtue that obtained the voluntary adhesion of the rest by force of mental superiority as the Jesuits of Paraguay did that of the savages. He saw that the chief wants of the labourers were two—constant work to live by and knowledge to help their fortunes. These were their birth rights and hence these should be assured to them. Here,

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then, for the first time we have a distinct form of socialism indicated: we have a form of State Socialism and the Right to Labour recognized.

How are these ends to be achieved? Not by the aid of an old morality and a decayed Christianity. But by a new Christianity in which the fundamental principles of the brotherhood of man and mutual love should be practised universally, and a new morality should be preached throughout. He gives us the new moral maxim, the duty of all classes above the lowest, which is, that "all should labour for the development material, moral and intellectual of the class most numerous and the poorest." Mill thus epitomizes the St. Simonian scheme:

"It does not contemplate an equal, but an unequal division of the produce, it does not propose that all should be occupied alike but differently, according to their vocation or capacity; the function of each being assigned, like grades in a regiment, by the choice of the directing authority, and the remuneration being by salary, proportioned to the importance, in the eyes of that authority, of the function itself and the merits of the person who fulfils it."

The followers of St. Simon developed these ideas to their logical or illogical extent until we find that, what was no more than the germ with Simon developed into the full blown flower of an all embracing state Socialism. St. Simonians have brought their wild scheme to a level with collectivism of to-day. For instance, we find ideas in definite and specific form that.

(*a*) Land and capital should be nationalized.
(*b*) Every one should be a state functionary.
(*c*) Competitive *regime* is attended with unspeakable evils.
(*d*) There should be free love between man and woman.
(*e*) The remedy consists in the abolition of heriditary succession, liberty of bequest and co-operative production under state control.

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St. Simonians failed to see that human nature upon which their scheme reposes is very slow to change, and that it would destroy individual liberty and be a very exacting despotism considering the weakness and imperfection of man. Mr. Kirkup thus describes the good and bad aspects of St. Simonism.

The antagonism between the old economic order and the new had only begun to declare itself. The extent and violence of the disease were not yet apparent; both diagnosis and remedy were superficial and premature. Such deep-seated organic disorder was not to be conjured away, be the waving of a magic wand. The movement was all too Utopain and extravagant in much of its activity. The most prominent portion of the school attacked social order in its essential point—the family morality adopting the worst features of a fantastic, arrogant and prurient Sacerdotalism, and parading them in the face of Europe. Thus it happened that a school which attracted so many of the most brilliant and promising young men of France, which was so striking and original in its criticism of the existing condition of thing, which was so strong in the spirit of initiative and was in many ways so noble, unselfish, and aspiring, sank amidst the laughter and indignation of a scandalized society.

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The Social organism.

III.

Now we come to the parallelisms that exist between the group of organs denoted by the term *uru* and the agricultural and trading classes. The word *uru* generally stands for the thighs. It is a well known physiological fact that the thighs form the chief support of the physical organism. The body would be deprived of all support and life would become well-nigh impossible if man was deprived of his thighs. Just as the thighs form the chief support of the physical organism, so the Vaishyas in the state are the chief support of the body politic. Society could not go on if there were no agriculturists and traders. The peculiar relation between the thighs and the art of agriculture is universally recognised. Read the poetry of any country and you will find that the agriculturists are represented as having broad thighs. When the work of reaping or raking is done it is the thighs that bear the weight of the body at that time. Again when a child is to be fed he is seated on the thighs; when he is hungry and requires food he runs to his mother and takes his place on her thighs. The parallelism between the thighs and the Vaishyas brings out clearly the importance of agriculture in the state. But for agriculture civilized human society would not be able to exist for any number of days. Moreover the use of thighs is essential to movement. But for thighs no locomotion would be possible. Similarly it is the chief duty of the Vaishya class to move from place to place, to establish agencies in different parts of the world and to earn money by export trade. The other chief organs comprehended by the term "*uru*" are those that constitute the digestive apparatus. Digestion is the wonderful process by which food stuffs are changed into blood and then into living tis-

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sues. The food stuffs cannot be directly appropriated. They must undergo various changes and transformations before they can be taken into the blood and circulated into the tissues. This, also, has a parallelism in the social organism. There is an infinite quantity of raw material in the world. It is only by subjugating the forces of nature and compelling matter to obey his behests that man is able to maintain his supremacy in the cosmos. Matter is hammered into shape, burnt into ashes, drawn out to a thin filament, crushed to a pulp, turned into the liquid, solid, or gaseous state according to the requirements of man, changed, transformed, twisted and shaped in diverse ways before it is turned into serviceable commodities and appropriated by the different parts of the social organism. Raw material alone cannot, in most cases, be useful to man. Just as the digestive organs render food stuffs fit for appropriation and use by the different parts of the physical organism so must the agriculturists and the trading and manufacturing classes subject matter to various changes and transformations so as to make it serviceable for society at large. Again before the work of digestion proper begins the food stuff must be passed through the mouth so that it may be tasted, its qualities perceived and it may be either rejected or allowed to pass on. We have seen that the functions of the mouth are Brahmnic. The mouth is at the gate to decide whether a particular substance shall or shall not be subjected to the process of transformation. This, also, finds a parallelism in the social organism. It is the Brahmans or men of intellect that as physicists, chemists, mechanicians, electricians botanists, geologists, biologists, mineralogists and physiologists discover the properties of natural objects, classify and label them and find out which of them can be profitably employed in manufacturing processes or as articles of food or used for subsidiary and accessory purposes. Just as the mouth passes on food stuffs to the digestive organs after having ascertained their properties so do scientists

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pass on various new discoveries for the use and benefit of the trading and manufacturing classes. What is being done in the laboratory to-day will find a place in the factory or the workshop to-morrow. This fact is too patent to require any detailed explanation. Radium, wireless telegraphy etc. were all first discovered in the laboratory. The properties of electricity were also first discovered by Franklin at the risk of his own life. Whenever the Brahmnic element has been weak in a society trade has degenerated into reckless speculation bordering upon gambling. In England there was little or no scientific advancement in the early part of the 18th century. The result was that the frenzy of speculation spread rapidly, and new companies were established every day for objects which could not, even by the wildest stretch of imagination, be called remunerative. People actually took shares in one company for making salt-water fresh; in another for transmuting quicksilver into a malleable and fine metal; and in another for importing a number of large jackasses from Spain; whilst one impostor asked the public to take shares in an undertaking the nature of which was in due time to be revealed. Again physiologists tell us that " each of the principal food elements is digested by three distinct digestive fluids. The starch is digested by the saliva, the pancreatic juice, and the intestinal juice, while albumin is digested by the gastric juice, the pancreatic juice, and the intestinal juice. Fats are digested by the bile, the pancreatic juice, and the intestinal juice. Cane sugar is digested in the intestines only, probably by the action of the intestinal juice; and salts are digested by all the digestive fluids ".

This also has its counterpart in the social organism. There are many objects which are subject to various kinds of manufacturing and industrial processes, and become fit for use if subjected to one or more of them. Coal, for instance, may yield diamond, graphic, coke, tar, various kinds of dyes (as magenta) saccharine etc. according as it is subjected to one manufacturing or chemical process or another.

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Similarly iron ores may yield, thin wires, broad sheets, massive and ponderous balls and sulphuric acid.

The digestive fluids serve many subsidiary purposes also. The gastric juice acts as an antiseptic and destroys germs. The industrial and agricultural life also subserves many subordinate ends. It rescues the social organism from the germs of war, internal dissentions, and sectarianism. Wherever there is industrial life you will find people most tolerant, least warlike and most peace-loving. Industrial life is, in fact, one of the chief safeguards of peace, prosperity and progress.

Again we read :—

"Digestion does not end with the absorption of the digested foods into the blood current. The final end of the process is in the tissues, and the last act is the transformation, whereby substances which have been rendered fluid in the stomach, so that they might be absorbed and circulated, are again rendered solid so that they may constitute a part of the machinary of the body, and assist in carrying on its work".

This also has its counterpart in the social organism. The ultimate end of all trade is to add to the capital which alone assists in future production. We start with capital, produce wealth, spend a lot of it for the maintenance and sustenance of life and the rest forms part of the permanent capital.

Again after the food is passed through the liver it is carried to the heart from which it is distributed through the whole body carrying to each potential energy and material for rebuilding the wasting tissues. This physiological fact suggests many obvious parallelisms. The Brahmans and the Kshatryas are supplied with means of sustenance by the trading classes. On occasions of national emergencies it is the mercantile classes that come to the rescue of the Government

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and the nation. It is their interest that there should be peace in the country just as it is the interest of the digestive organs that the brain and the arms should be constantly supplied with blood. If the brain is not supplied with fresh blood, troubled dreams and bewildering thoughts torture it and the result is that the digestive apparatus is thrown out of order. It is for this reason that sleeplessness and Insomnia are always accompanied by dyspepsia and constipation. If the Brahmans are not supplied with money enough to maintain themselves decently and to carry on their work of laborious research trade languishes and commerce suffers. If no new discoveries are made and no new machinery invented the merchants will not get increased facilities for the manufacture of objects and the consequent loss to their income will be considerable. Similarly if Kshatryas* are not properly fed and supplied with implements of warfare war will break out, the state will be torn by internal dissensions and distracted by civil wars and the result of all this will be the ruin of commerce and the paralysis of industry. It is, therefore, essential that a standing army be maintained by the state at the expense, of course, of those who earn. It is in fact only industrious nations that are liable to attack. Says Adam Smith :—

A shepherd has a great deal of leisure; a husbandman in the rude state of society has some, an artificer or manufacturer has none at all. The first may, without any loss, employ a great deal of his time in martial exercises; the second may employ some part of it; but the last cannot employ a single hour in them without some loss, and his attention to his own interest naturally leads him to neglect them altogether.

That wealth, at the same time, which always follows the improvements of agriculture and manufacture, and which in reality is no more than the accumulated produce of these improvements, provokes the invasion of all their neighbours. *An industrious, and upon that ac-*

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* *Si vis pacem para bellum.* If you wish for peace, be prepared for war.

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count, a wealthy nation, is of all nations, the most likely to be attacked; and unless the state takes some new measures for the public defence the natural habits of the people render them altogether incapable of defending themselves.

He, then, goes on to show that the best course for such a nation is to maintain a standing army. It is but fair that the charges of maintaining it should fall upon the Vaishyas for it is they the need of whose protection calls the Kshatrya class into existence. Brahmans contribute their intellect to the safety and preservation of the state, Kshatryas their physical strength and practical wisdom and the *vaishyas* being the earning class should in justice defray the expenses of its up-keep. It was for this reason that in ancient times Brahmans and Kshatryas were exempt from taxation (vide Manu Smirti) and the burden of it fell mainly on the Vaishyas. The whole trend of modern economic thought and legislation is in this direction. It is an accepted fact that necessaries of life should not be taxed and that luxuries should necessarily be taxed. The Brahmans and most of the Kshatryas led a life of voluntary poverty and shunned all superfluities and luxuries. It was, therefore, natural that they should not have been called upon to assist the state with contributions of money. Again it is a patent phsychological fact that sensations connected with the alimentary canal, the stomach and the oesophagus afford sensuous gratification but are of very little cognitive value. This also finds a parallelism in the social organism. The Vaishyas being every hour engaged in the production of wealth lose or perhaps do not acquire any relish for intellectual enjoyments of a high order. Very naturally they seek pleasure and relief from their business entanglements in a luxurious mode of living. It is for this reason that the Shastras enjoin that the sacred-thread of a Vaishya should consist of a silken cord. This is an ideal system under which Vaishyas are permitted legitimate gratifications which they can appreciate and enjoy but are not allowed to corrupt

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the morals of society by acquiring a supreme and determining voice in the affairs of the state. The standard of honor and distinction being character and learning and not wealth the evils of plutocracy are avoided without having resort to spoliation, anarchism and nihilism. We shall deal with this point in greater detail in another article. Some minor parallelisms may be stated here. Says Liebig in his *Familiar Letters on Chemistry.*

"Silver and gold have to perform in the organism of the state, the same function as the blood corpuscles in the human organism. As these round discs, without themselves taking an immediate share in the nutritive process, are the medium, the essential condition of the change of matter, of the production of the heat and of the force by which the temperature of the body is kept up, and the motions of the blood and all the juices are determined, so has gold become the medium of all activity in the life of the state."

Liebig's view on other points of correspondence is thus stated by Herbert Spencer.

And blood-corpuscles being like coin in their functions, and in the fact that they are not consumed in nutrition, he further points out that the number of them which in a considerable interval flows towards the great centres, is enormous when compared with their absolute number; just as the quantity of money which annually passes through the great mercantile centres, is enormous when compared with the quantity of money in the kingdom.

Here are a few more parallelisms :—

(1) In living bodies, the local and variable currents disappear when there grow up great centres of circulation, generating more powerful currents by a rhythm which ends in a quick regular pulsation. And when in social bodies there arise great centres of commercial activity producing and exchanging large quantities of commodities, the rapid aud continuous streams drawn in and emitted by these subdue all minor and local circulations; the slow rhythm of fairs merges into the faster one of weekly markets, and in the chief centres of distribution, weekly markets merge into daily markets; while in place of the languid transfer from place to place, taking

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place at first weekly, then twice or thrice a week, we by-and-by get daily transfer, and finally transfer many times a day the original sluggish, irregular rhythm, becomes a rapid, equable pulse. Mark, too, that in both cases the increased activity, like the greater perfection of structure, is much less conspicuous at the periphery of the vascular system. On the main lines of railway, we have, perhaps a score trains in each direction daily, going at from thirty to fifty miles an hour; as, through great arteries, the blood moves rapidly in successive gushes. Along high roads, there go vehicles conveying men and commodities with much less, though still considerable, speed, and with a much less decided rhythm; as, in the smaller arteries, the speed of the blood is greatly diminished and the pulse less conspicuous. In parish roads, narrower, less complete, and more tortuous, the rate of movement is further decreased and the rhythm scarcely traceable; as in the ultimate arteries. In those still more imperfect by-roads which lead from these parish-roads to scattered farmhouses and cottages, the motion is yet slower and very irregular; just as we find it in the capillaries.*

(2) All action implies waste; blood brings the materials for repair; and before there can be growth, the quantity of blood supplied must be more than is requisite for repair. In a society it is the same. If to some district which elaborates for the community particular commodities—say the woolens of Yorkshire—there comes an agumented demand; and if, in fulfilment of this demand, a certain expenditure and wear of the manufacturing organisation are incurred; and if, in payment for the extra quantity of woolens sent away, there comes back only such quantity of commodities as replaces the expenditure, and makes good the waste of life and machinery; there can clearly be no growth, the commodities obtained in return must be more than sufficient for these ends; and just in proportion as the surplus is great will the growth be rapid. Whence it is manifest that

* Herbert Spencer's essay on "The Social Organism."

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what in commercial affairs we call *profit* answers to the excess of nutrition over waste in a living body. Moreover, in both cases when the functional activity is high and the nutrition defective, there results not growth but decay. If in an animal, any organ is worked so hard that the channels which bring blood cannot furnish enough for repair, the organ dwindles: atrophy is set up. And if in the body politic, some part has been stimulated into greater productivity and cannot afterwards get paid for all its produce, certain of its members become bankrupt, and it decreases in size. †

† Ibid.

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RANDOM SHOTS,

The Tragedy of Life.

It has been said by poets that life is a tragedy. We often hear of broken hearts, twisted chords, torn tendrils, disappointed hopes, wounded feelings, calm and settled despair, tearless grief, blasted expectations, blighted lives, dreary and gloomy prospects, pessimistic views of life, misanthropic activities, misogyny, cynical dissertations, sharp, biting and caustic sarcasm, morbid enjoyment of the world's sorrows, ogerish delight in the misfortunes of others, demoniac pleasure felt in witnessing scenes of misery, and fiendish interest in the development of sensational events likely to set the world agog. Why all this degradation of the human spirit ? Has God planted these diabolical impulses in the human soul ? Surely not ! It cannot be ! Do not the Vedas declare that the human soul is अमृत पुत्र It is immortal like the Divine spirit. It is, originally, as pure, spotless and impeccable as the Divine Lord Ishwara himself. But God is all—Beatitude. Why all this sorrow in the world. Why is it that some people experience in a poignant manner.

> A grief without a pang, void, dark and drear
> A dreary, stifled, unimpassioned grief,
> Which finds no natural outlet nor relief,
> In word, or sigh or tear.

What is the origin of sorrow and grief. Psychologists tell us that " the sources, from which we draw the materials for happy reflection and for pleasing constructions of the fancy in after years, are not, as a rule, the violent excitements of our sensibility, but these feelings which are of a calm nature, and also endure commonly for a long time ". But feelings of a calm nature can not be pro-

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duced by the perception or contemplation of objects which are of a fleeting, volatile, fickle, and vacillating character. Who has ever felt a calm and durable feeling by looking at a flickering light or the rapid changes in the kaleidoscope? Who has ever enjoyed natural scenery while sitting in an express train when the objects in view flit accross the field of vision with painfully startling rapidity and electric and shockingly quick speed? Some peculiarly constituted minds may derive sensuous delight from rapid movement but nobody can say that the resulting pleasure can endure or be revived in consciousness to furnish materials for poetic fancies or the construction of fair dreams. This simple fact accounts for all the misery which has turned the beautiful paradise of the world into a vetitable pandemonium and has tinged bright objects with melancholy and sadness and invested charming and captivating sights with the dark hue of sombreness and gloominess. People foolishly fix their thoughts on perishable objects and are pained when they find to their cost that the delights afforded by them are of an illusory character. A man lavishes the affection of his heart on a beautiful woman with dark eyes, pencilled eyebrows, red cherry pouting lips and pearly teeth. Thinking that the face is an index to the mind he calls her "a white angel" "a sweet scented rose" "an innocent blooming child" "the most perfect work of, creation" and what not. His love colours all his affections, sentiments and activities. It becomes the dominating passion of his life. When the object of his passionate, mad and unreasoning love is happy the world wears roseate hues and;

> The meanest floweret of the vale,
> The simplest note that swells the gale,
> The common sun, the air, the skies,
> To him are opening paradise.

When she is unhappy he cries out,

> "How weary, stale, flat and unprofitable
> Seem to me all the uses of this world."

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When at last he finds or fancies that his angel is a she-devil in disguise, that her external beauty like the lightning that flashes accross a midnight sky, only serves to bring in clearer relief and to render more obtrusive by contrast the darker passions of her soul his heart is broken. He realizes that the cup of bitterness has been drained to the dregs and exclaims in sepulchral and plaintive tones

> "But there, where I have garnered up my heart
> Where either I must live, or bear no life,
> The fountain from which my current runs,
> Or else dries up to be discarded there
> Or keep it as a cistern, for foul toads !
> To knot ahd gender in ! turn thy complexion there
> Patience, thou young and rose-lipped cherubin
> Ay, there, look grim as hell."

Another man forms a friendship. He confides all the secrets of his heart to his friend and expects that when his heart is torn with grief he will be able to unburden his soul to his dear one, recline against his breast, and have his grief washed away by the flood of loving tears shed by him. He deserts his relatives, incurs the wrath of his every day companions, braves dangers, tempts fate and risks life itself for his dear sake. The valued friend listens to the incitements of self-interest and betrays him. All the objects of pleasure become insipid, the edge of interest is cloyed and the honey of hope is converted into the bitter poison of despair. When the consequences of this cruel betrayal are visited upon him, he thinks not of them but of

The most unkindest cut of all

and of

Ingratitude more strong than traitor's arms.

He longs for death but cruel fate has ordained otherwise. That relief is denied him. He must bear the consequeness of his folly in having sought joy in fleeting and perishable objects. Here is a hero-worshipper. He loves

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a cause not on account of its intrinsic worth or its absolutely righteous character but because his hero is identified with it.

He has heard of the object of his veneration and setting his imagination to work has constructed all sorts of foolish fancies and impossible dreams about him. His hero is immaculate. He is free from all weaknesses, imperfections, and foibles. He is self-less and is absolutely free from the least taint of

The last infirmity of a noble mind.

He runs not after the praise of unreflecting multitudes and the applause of listening senates but finds satisfaction in the approbation of the inner monitor. Propinquity dispells the illusion. The charm of mystery vanishes. The scales fall off from the eyes. The idol is shattered to pieces. The real man is so different from the imagined god. He who boasted of having triumphed over death and of being the most perfect product of evolution tells lies to avoid censure. He who talked glibly of peace of mind is a constant prey to perplexing, bewildering, distracting and torturing thoughts and sometimes lies awake on his bed molested by the shadows of the night and the terrible sceptres formed out of troubled memories, sinful recollections, and vivid reminiscencess of oaths violated, sins committed and iniquities perpetrated. His imagination is haunted by visions of exposures, disclosures, and secrets divulged. So there *is* a skeleton in the cupboard ! Just see how hideous and frightful it looks ! Look at your hero's white face, troubled countenance, scared mien, bleared and bloodshot eyes and compare all this with his lofty gait, imperturbable countenance, sanctimonious exterior, solemn look, sombre air, and saintly deportment on occasions of public demonstrations. How painfully vivid is the contrast. No wonder then that the admirer turns a cynic and resolves to hate a world in which *Hypocrisy* holds the sceptre of power, wields the baton of authority and is seated on the throne under the gorgeous canopy and surrounded by pomp and state;

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while sincerity and candour are grovelling in the dust and must needs meet with insult and indignity on all sides. If the cynic feels no interest in life, if his existence is a source of unintemrittent joylessness to him, if his eyes are lack-lustre and a scowl always sits on his brow, if his future is void of all hope and cheerfulness the fault is entirely his own.

He whose source of water-supply is a muddy pool or a stagnant gutter or a filthy kennel or even a tank will not only be deprived of pleasures arising out of the sweet taste of limpid water but will some day have to die of thirst or complain of parched lips and a dry throat. But he who depends for water-supply on the deep well, the flowing rivers or the inexhaustible ocean will never have occasion to croak or to mutter curses. He will find fresh delights every day. Similarly he who will depend for consolation and solace on Him who is all-Truth, all-Knowledge, all-Beatitude, Imperishable and all Holiness will enjoy perennial calm and perpetual tranquility. He will stand in the ocean of human passions firm as a rock. The roaring waves and the surging tides will beat against the rock all in vain and will find their fury wasted. Such a man will not despise the delights afforded by wifely devotion, family affection, friendship, and admiration just as a man who can command the water of the deep well does not feel the least hesitation in using tank water so long as it is available. In his hour of disappointment he will look for solace to the unfailing Source of joy and consolation even as the thirsty man finding that the tank has become dry runs to the well and finds its water sweeter than ever. For him life will neither be a tragedy nor a comedy but a drama having a serious purpose and a deep meaning and capable of exciting calm, placid and tranquil joys and delights which will neither satiate nor produce ennui but give a healthy tone to the nervous system and a tinge of optimism to the soul.

Diogenes.

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The Ethics of Self-reliance.

"Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him because he did not need it"—R. W. EMERSON.

The theme of this article is suggested by the 'unrest of insecurity' prevailing in England in contrast with the unrest of aspirations smouldering in India. The fire of unrest is visible in both countries. In one it displays itself, in various ways and forms, freely enough; in the other its outward manifestation is viewed with grave misgivings and considered, naturally enough, a danger to the British Empire. This distinction, however, is inevitable. England is an independent self-governing country. India is a mere dependency of England. The question, however, arises why the unrest of England is regarded as commendable and the unrest of India contemptible. The answer is easy enough. A bureaucracy is ruling India and it is human nature that the rulers will not willingly deprive themselves of a power which they enjoy at present. The interests of India and most of the bureaucrats cannot possibly be indentical. They wish to maintain their priveleges as long as possible. India wishes that her children may breathe a free atmosphere like Englishmen or other self-governing people belonging to the British Empire. There is a clash of interests. It is indeed a pity that India is discouraged by some short-sighted bureaucrats-though not by her real rulers–in her feeble endeavours to rise higher in the scale of nations. All nations are engaged in the work of self-improvement and are unfettered in their strivings after the ideal they have severally placed before themselves. India is not circumstanced so favourably: thousands of obstacles impede the path of her

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progress. A time there was when the majority of reflecting Indians believed that by prayer and agitation alone their country would attain autonomy and no attention was paid to the development of intellectual and moral resources of the nation but stern facts have dispelled that illusory belief. The Indian National Congress has been praying to England for scores of concessions; its proceedings were and are based on a reliance upon constitutional *agitation* alone. But whenever any concession has been made, we have been reminded at the same time that the concession was not the result of any yielding to agitation, or in compliance with our request, but a boon granted to us unasked for. This made some mad "patriots" desperate. The outward manifestation of discontent became criminal: the Government had to become equally violent in punishing the transgressors of the law and in the moment of panic even innocent persons suffered. The unprecedented era of deportations set in and India sat stunned. Then followed a recognition of our rights 'according to our qualifications.' But even this is being grudged by a majority of Englishmen. The Congress became ecstatic on the reforms, perhaps because it flattered itself by the thought that the reforms proposed by Lord Morley were the result of its labours. The speech of Dr. Rash Behary Ghosh appeared like an oration of the Nawab of Dacca. Mr. Surendra Nath Banerjee went so far as to say that Lord Morley would go down to posterity as *Simon de Montfort* of an Indian Parliament, whereas Lord Morley says that his reforms are not to be considered the precursors of parliamentory institutions in India. According to him, the oriental atmosphere is unfavourable to the growth of such institutions. I read all the speeches, delivered by Indian politicians in the Congress and I frankly say that there were few speeches, which did not seem to me to have been delivered under the dread of deportation. The truth is, the Congress now seems to have outgrown its

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necessity. I do not mean to suggest that I regard the *Manicktolah* institution as a good substitute for the congress. The one is based on madness and crime, the other on foolishness. India can rise neither by an institution which only prays and praises, nor by an institution which is a serious menace to the safety of humanity within the bounds of India. It will rise on the basis of Social Efficiency. Political institutions are difficult to flourish now; sooner or later they may be declared unlawful associations—nay even social—rather cosmopolitan—institutions like the Arya Samaj are suspected to be striving after the political emancipation of India. We are in a very critical position. We are now being suspected by our guardians very badly. But there is one truth which we should lay to heart—"the more obstacles we may have to contend with in the path of our progress, the stronger shall we become." Rely on your own strength—moral strength and not physical strength. We are expecting too much from others. That won't do. If you are forbidden to speak out, do not speak. Silence is mightier than speech. Our thoughts will not be wasted. "Men imagine" says *Emerson*, "that they communicate their virtue or vice only by overt actions and do not see that virtue or vice emit a breath every moment." It is no use blaming the government for doing or omitting to do this or that. According to the inexorable laws of nature you retain only what you earn by the devolpment of your moral resources. See what *you* have to do. You have to develop your *thought-power*. Do-not harp any more on the theme that "you are dead and gone." Begin to have faith in yourselves. Just think for a moment, how absurd it is that men having no confidence in themselves expect others to place confidence in them. I have heard some fatalists saying that 'God does not seem to be on our side.' But they do not know, that "God will not have his work made manifest by cowards." No enactment

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of out Govt. can instil 'moral courage' into the hearts of the people: and no people have ever 'governed' who have lacked moral courage individually. '*Self-reliance*' is one of the principles of success in any work that we may take in hand. *Swami Ram Tirath* delivered a lecture at *San Francisco* on Jan. 26th 1903, and he named and expounded *seven* principles of success—(1) work (2) Unselfish sacrifice (3) Love (4) cheerfulness (5) fearlessness (6) self-reliance (7] purity.

'*Self reliance*' means reliance on one's own abilities or confidence in one's own powers. It is a very valuable asset both from individual and national standpoints. A diffident man possessing abilities of a high order will shrink from tasks that would not in the least frighten a self-reliant man of average abilities. The Athenians animated by the desire to save the cause of Grecian Liberty, the Romans when face to face with Hannibal, Sir Francis Drake when opposing the Spanish Armada, Hampden defying the tyrannous taxes imposed by the kings, Caesar asking all his companions to leave him alone on being deserted by his trustworthy companion named *Labienus*—all these, were inspiringly full of a confidence in their own strength; and it is this virtue of self-reliance which has secured for these men a distinguished place in the world's annals. It is true the instances of self-reliance given above relate to national affairs and there is no likelihood of our being engaged in contests of such a character in the near future, but what I insist on is this, that unless this virtue of self-reliance will be exercised in the affairs of our daiiy life, it would be next to impossible to exercise it in the more serious concerns of life.

Unfortuntely there are persons who esteem very highly the desire to appear consistent. Oh ! how can we contradict that to-day which we said yesterday ? No ! we cannot but change with a change in the times. Live ever in a

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new day: Judge the times and speak and act accordingly. Do not conform to dead institutions, like *Silas Marner* foolishly patching up the broken pieces of his pitcher.

What then is the duty of every Indian in our present critical state. That duty is—" Pray at least *once*, if not *twice* a day, that *Indians may become daring but loving, true-workers but smart, that conditions for the rise of India may become more favourable and instead of hatred love may prevail between Indians themselves as well as between Indians and Englishmen.* Surcharge the atmosphere with such thought-currents. See how the conditions change. In other words, *spiritualism* will cause the salvation of India, not *materialism.* We can work in the *thought-world*, with the cumulative force of ages of cultivation, more easily and more effectively. Build up a strong foundation by thought power, by contemplating on the facts of life from the highest point of view— the accessory requirements will come of themselves in course of time. Do not be discontented: " discontent is the want of self-reliance and infirmity of will ". But now another question suggests itself. *Have we the right to be a nation ?* The following remark supplies the answer.

" Centuries of divided government had not destroyed the national sense of Italy; Switzerland was a nation for all its diversity of languages; different of tongues did not prevent Poland and Lithuania from sharing the same national aspirations. Alssce belonged to France, however German it might be by race and history."

Nationality is a sentiment, a moral phenomenon which may be generated by material causes but exists by virtue of moral facts. Nationalities can be founded only for and upon and by the people; and it follows that when the inhabitants of a territory *desire to be a nation*, provided that behind their desire there lies a moral purpose, they

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have the right to be one." Now let us consider the matter from another stand-point. There are two essentials of nationality–(1) geographical unity (2) common historic evolution or culture: and both these *essentials* are to be found in India. So our right to be a nation is not a mere chimera.

I remarked in the very beginning of this article that its theme had been suggested by the unrest of insecurity prevailing in England in contrast with the unrest of aspirations prevailing in India. I have dwelt, at some length, on the phases of ' unrest ' in India. Now let me expose before the readers some ' phases ' of the unrest in England. The determined efforts of Germany to produce a formidable war fleet, has set England athinking; the latter's " indisputable superiority on the sea " seems to be challenged, and Englishmen have become anxious at the *precariousness* of their home defence ".

One writer proposes that " every British youth of sound physique and ordinary brain power should be put through a short course of military training and rifle shooting as the logical, complement of compulsory education in ' book-learning ', as in Switzerland ". Then another remark follows—

" So far from universal military training being likely to produce a spirit of aggression and Jingoism, exactly the opposite sentiments will probably be developed; and when every family knows it may have to put one or more of its members into the fighting line that knowledge will have a sobering effect upon the nation and prevent further exhibition of that music-like patriotism which has on more than one occasion detracted seriously from our reputation for dignified self-control and British coolness, showing us to our neighbours more in the guise of those southern races whose demonstrative excitability we have always affected to despise ".

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Let this writing be read by those in whose hands lies the power of repealing the Indian Arms Act.

We read in the English Magazines that " the manhood of the nation should be trained to arms "—, that patriotism by proxy " is a despicable thing; whereas here we are taught quite the contrary. In another place we read— " If a nation feels that it depends on another for the defence of even its own hearths and homes, *spirituality* —that finest flower of manhood—can never blossom in its midst. " Is it so ?. What, then, are we to do ? I know of no remedy except" Develop your thought-power " Now I conclude this article with the following quotation.

" The diverse peoples of India are like the parts of some magic puzzle, seemingly impossible to fit together but falling easily into place where once the key is known— the key is " *national self-consciousness*; " which (I may add) is nothing but a revival of the spirit of self - reliance.

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PRINCIPLES OF GOVERNMENT.

Closely allied to the Fourth is the Fifth Great Principle of Evolutionary Universal Divine Government. The Fourth Great Principal, we saw, taught us the importance value and absolute necessity as well as the dignity and sacredness of *individual exertion*—it showed us how our sacred duty it is to act our part honestly, conscientiously, and sincerely—it in fact inculcated that we ought to contribute, each in due proportion to our individual capacity, towards the common service of our fellow-beings before or after receiving our share of the good things in Nature and Art—and above all it dwelt upon the moral side of the question pointing out how it is criminal and sinful on our part not to work and fully exert ourselves in return for the satisfaction of our desires. And now the Fifth Great Principle inculcates the equally great value and sacredness and dignity of *individual representation*. If the Fourth Principle is concerned with exertion and activity of the individual in general the Fifth Principle is grounded on desire and aspiration, the root and spring of all action. For in the Fifth we clearly recognize the Great Principle of Representation which the Veda intends to be conveyed to our minds through such names of the Supreme Being as Mitra, Varuna Aryaman, Vrishan, Bhaga &c. Already the reader has unawares gone over many a Vedic Mantra, cited by us, which illustrated this Fifth Principle in addition to the particular ones noticed before. For this Principle of Representation is no other than what is based on desire, yearning, and prayer addressed to God consciously or unconsciously by the

V मित्र - वरुण - अर्यमन - भग

Mitra, Varuna, Aryaman, Vrishan, &c. denote the Principle of Representation.

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needy helpless or repenting heart of every living individual. Who does not know that our inmost desires and cravings arising out of our pressing needs do most justly represent us and that these secret but just representations of our needy hearts go not in vain but are consciously or unconsciously meant for the One Ever Wakeful and Ever Watchful Being that is within and without us everywhere? Whenever a legitimate desire is sought to be secretly, unlawfully, and ruthlessly suppressed by an act of despotism or tyranny private or public the secret wailings, choked sobs, and heavings of the bosom reach instantaneously the Throne of Thrones crying for redress and retribution; and History, inherited traditional and recorded, abounds in instances in which waves of despotism followed by heavy retribution have marred and disgraced the dealings of man. How much less of human misery suffering and bloodshed there would have occurred had despots and tyrants of all grades and colours respected from the outset this secred Principle of Represention; and that, too, not in a makeshift diplomatic way but in an earnest conscientious spirit of justice and impartiality; and how many heroic souls would have been spared to serve the cause of humanity along other lines instead of being offered up as so many victims at the altar of injustice and folly. Every creature has its own peculiar hopes desires and aspirations which serve as a sufficient index of its particular position and needs. And it is the sacred duty of every good just government to attend carefully to them and to place no obstacles in the way of free representation. For if there is any one thing that more than anything else does truly and sufficiently represent an individual it is that portion of his hopes and desires which is directly the outcome of his real needs and requirements. Of course the artificial wants created by the false glamour of fanciful tastes, fashions, and conventionalities attendant on an unnatural civilization have no place in this natural system of representation.

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It is generally known that dreams reveal the nature and character of the individual that dreams them. This is when the dreams are the normal and direct outcome of the desires and not of any fleeting phenomena or passing impressions. Here, for instance, is a patriot whose one devout yearning day and night is to see his dear land of birth free and strong and prosperous taking its place again in the first rank of nations—free from all depressing and degenerate influences at work, strong not to oppress others but to help on the glorious humanitarian cause of freedom, virtue, wisdom and happiness, and prosperous without the attendant evils of pride, selfishness, jealousy and unholy ambition. Such a true patriot will perform *tapas* to further the object upon which his heart is set and he will dream dreams like those dreamt by Pratap, Shivajee Govind Singh, by Alfred Washington and Garibaldi. Or here, for example, is a Sannyasi who leaves his home and exchanges its tender sweet soft pleasures for the toils, cares, and anxieties of a larger, holier, and nobler life in quest of some means to put down the beast in Man and to bring out the all but suppressed Divinity. Such a true humanitarian and philanthropist will dream dreams like those dreamt by Buddha, Shankar, and Dayanand.

Desire is at the bottom of all dreams thoughts and sentiments—desire is the spring and fountain of all deeds needs and strivings; and hence it represents the nature of an individual fully and completely. For the entire character of a creature is embedded as it were in the "Knot of Desires" (गुहा ग्रन्थि) as the Upanishads call it. And this truth is beautifully expressed by the Mantra.

कामस्तदग्रे समवर्ततधि मनसो रेतः प्रथमं यदासीत् ।
सनो बन्धुमसति निरविन्दन् हृदि प्रतीष्याकवयो मनीषा ॥ ऋ० । १० । १२९ । ४ ॥

"Desire arises ever—aspiration soars higher—hope springs eternal in the heart; and these desire-impulses gradually expand and develop the mental germ strengthening

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the feelings, sustaining the memory, steadying the emotions, and training the intellect; so that it is this triad of desire, hope and aspiration that binds into one harmonious whole that which is and that which is not (*i.e.* the past and the future)—desire unifies the past, present and the future—in desire lies the bond and connecting link between the past and the future; after due thought sages can discover this truth." Such is desire, hope and aspiration, and this triad finds expression in prayers conscious or unconscious. Now as there are different grades of creatures so there are different kinds of desires and prayers as well. The Veda is a matchless Prayer—Book of humanity containing all kinds of prayers suited to every description of conditions and creatures. The best and noblest of humanity, for instance, will pray thus :—

सनः पितेव सूनवे अग्ने सूपायनो भव । सचस्वानः स्वस्तये ॥

"Most Effulgent Lord, be bountiful and gracious to us, even as a father to his son, and confer upon us never—diminishing and undecaying weal—lead us on to perfection and immortality and blessedness."

अग्निनारयिम श्नवत्पोषमेव दिवे दिवे । यशसं वीर वत्तमम् ॥

"By Thy guidance, Most Glorious Lord, may we enjoy ever increasing ennobling and enlightening blessings of good fame and valour bestowing renowned and heroic progeny upon us." आनो अग्ने रयिं भर सत्रासाहं वरेण्यं । विश्वासु पृत्सु दुष्टरम् ॥ "Give to us, O Gracious Lord, such excellent wealth glorious possessions and perfect blessings as will knit us together into a strong community able to resist the worst evils human constitution has to grapple with at any time."

अपामीवामपविश्वामनाहुतिमपारातिं दुर्विदत्रामघायतः ।
आरे देवा द्वेषो अस्मद्युयोतनोरुणःशर्म यच्छता स्वस्तये ॥

"Lord, chase away from among us all constitutional evils maladies &c. of body, mind, and society such as plague, poverty, foolishness, ill-feeling ignorance, immorality, wicked-

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ness, hatred, malice, misunderstanding superstition, lack of generosity, magnanimity &c. and bestow upon us great, vast, and undecaying blessings for our well-being."

यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥

"Give me, O Lord, that holy intelligence, wisdom, and energy which is ever sought after by the wise and the godly and which is ever aspired to by the guardians of mankind."

प्रजापते नत्वदेतान्यन्यो विश्वा जातानिपरिताबभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयोरयीणाम् ॥

"Lord of all creatures, Protector of all progeny, Thou pervadest sustainest and governest all the manifold beings of all times and kinds that constitute this vast Universe; may we have those desirable things for which we pray to Thee and may we become lords and preservers of what is good and delightful and conducive to happiness."

यतो यतः समीहसे ततो नो अभयं कुरु ।
शंनः कुरु प्रजाभ्यो अभयंनः पशुभ्यः ॥

"Lord, as sure as Thou governest the Universe harmoniously, make us undaunted and fearless in every way (*i.e.* remove all causes of danger; may our progeny be blessed and even our cattle be out of the reach of danger.")

अभयं मित्रादभयम मित्रादभयं ज्ञातादभयंपरोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥

"May there be no cause for fear or alarm from friend or foe—from the known or the unknown; may there be no shadow of danger, day and night from any quarter—may all and every thing be to our good; may we infact, be so full of wisdom as to turn everything to good account."

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांस स्तनूभिर्व्यशेम देवहितं यदायुः

May we becoming able-bodied sound-minded learned, generous, virtuous, and dutiful, hear see and do always what is good wholesome and beneficent; may we, in fact

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live out our lives in the most useful pious righteous and beneficial way possible."

सोमरारन्धिनो हृदि गावो न यवसेष्वा । मर्य इव स्व ओ क्ये ॥

"Omniscient Lord of Holy Perfect Wisdom, may our hearts delight Thee, may we take delight in all Thy acts and dispensations, just as cattle delight in luxuriant pastures or just as mortals take delight in their own homes—may our hearts reflect pre-eminently Thy wisdom, holiness benevolence, majesty and glory to the fullest extent.

The sixth Great Principle of Evolutionary Universal Divine Government is that of Adaptation and Direction. There is not a speck, not a germ, not an organ, in the universe but obeys and illustrates this universal principle faithfully and throughly. From the vast limitless world-organism whose life and soul, as it were, is the Supreme Being down to the smallest invisible germ or cell or nucleus of a cell we find this principle working without an exception. Adaptation of means to an end and the direction of the activities of many organs to produce a single definite result is a universal truth of the greatest certainty.

VI सवितर अग्नि वैश्वानर representing the principle of Adaptation and Direction.

Now the Vedic epithets of the Supreme Being such as Savitar, Agni Vaisvanara & are intended to represent to our mind this same Universal Principle of Adaptation and Direction. For example : विश्वानि देव सवितर्दुरितानि परासुव । यद् भद्रं तन्न आसुव ॥ "O Lord, Governor, Director, and Evolver, of the Universe, chase and drive away from among us all constitutional evils, disabilities, weaknesses, defects & whether physical, mental or social and bestow upon us only that which is good whole-, some, and beneficial, tending to promote our well-being". तत्सवितुर्वरेण्यं भर्गो देवस्यधीमहि । धियो योनः प्रचोदयात् ॥ "We meditate constantly on and try to realize in our very being and conduct that most exalted and glorious excellence of the Sup-

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reme Being who evolves, governs and directs the Universe so that He may direct our energies and activities, intellects and aspirations for our well-being. तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसेहूमहेवयम् । "We invoke Him, we call on Him for our protection— Him Who is the Ruler, Governor and Director of all that moves or is stationary and Who directs all activities and guides all intelligence and satisfies all desires and aspirations ". अग्नेनय सुपथाराये अस्मान् विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ " Most Glorious Gracious Lord !, as Thou knowest everything constituting the world, lead and guide Thou us along Thy most righteous path of Divine Dharma on to perfect glory, greatness, and wisdom by driving and keeping away from us all shadow of crooked ugly evil — for this we pray to Thee and implore Thy aid for ever and ever ". वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनां उपमिद्ययन्थ ॥ "Lord and Director of all constituencies, Thou so disposest of and bindest all things into one harmonious system as to guide and lead all beings along lines of adaptation to perfect symmetry and rectitude ".

We remarked that this principle of Adaptation and Direction is universal as it obtains in the physical or inorganic systems as well as in the higher and more complex organisms of organic and super-organic systems, We now give below some extracts from Herbert Spencer's "First Principles" about the same subject :—

" When through a change of habit or circumstance, an organism is permanently subject to some new influence, or different amount of an old influence, there arises, after more or less disturbance of the organic rhythms, a balancing of them around the new average condition produced by this additional influence. As temporary divergences of the organic rythms are counteracted by those of a reverse kind; so there is an equilibration of their permanent divergences by the genesis of opposing divergences that are equally permanent.....

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we may safely draw without knowing the special rearrangements that effect the equilibration. If we see that a different mode of life is followed, after a period of derangement, by some altered condition of the system— if we see that this altered condition, becoming by and by established, continues without further change; we have no alternative but to say, that the new forces brought to bear on the system, have been compensated by the opposing forces they have evoked. And this is the interpretation of the process which we call *adaptation* ". " When it is remembered that during the evolution of intelligence, there arise answering internal asociations having different degrees of cohesion; it will be seen that there is a progress towards equilibrium between the relation of thought and the relation of things.... Supposing this state to be reached—there will have been reached a perfect correspondence between ideas and facts; and the *intellectual adaptation* of man to his circumstances will be complete. The like general truths are exhibited in the process of *moral adaptation*; which is a continual approach to equilibrium between the emotions and the kinds of conduct necessitated by surrounding conditions. The connection of feelings and actions, are determined in the same way as the connection of ideas.....In what we distinguish as acquired habits, and in the moral differences of races and nations produced by habits that are maintained through successive generations, we have countless illustration of this *progressive adaptation*; which can cease only with the establishment of a complete equilibrium between constitution and conditions."

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A rationalistic View of the Arya Samaj.

VII.

The Samaj—a Religious Body.

From what has heretofore been said it would appear that the Arya Samaj is neither a political body, nor a school of controversialists, nor a band of turbulent people. It is a religious body, and if it even interests itself with the educational or social problems, it is because it looks upon these as being closely connected with the religious problems, and not as things distinct from it. Religion in India is not restricted to the mere fostering of a belief in God or the next world; rather it includes within it all the intellectual, social moral and spiritual perfections of a man, as being so many steps in aid of what is strictly called the religious life, and as making a man better fitted to "enter the kingdom of heaven." Hence it is that, all its various activities notwithstanding, the Arya Samaj is a religious body, because the one central object of its existence is the carrying out of religious reform and bringing about the revival of the ancient Vedic religion.

In order, therefore, to study the Samaj exactly, we must study it as a religious body, freeing ourselves first from all the prejudices that we are led into through oversight of this fact.

But by describing it a religious body, it is not meant that the Arya Samaj is a religion by itself. It is rather a society of religion, which professes a belief in the Vedic doctrines and aims at the propagation of the same. The *Summumbonum* of its existence is "to do good to the world, that is to promote physical, spiritual and social good of every sentient being."

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It would be rather out of place here to enter into a detailed examination of the doctrinal beliefs of the Samaj. They can be best studied from the works of the founder of the Samaj, or better still from the original Shastras. Here it will be quite sufficient to give a short account of them just enough to give one an idea of the nature of the religion followed by the Samaj, of the purity of its faith and of the reasonableness of its credentials.

It has already been said that the Samaj professes a belief in the Vedic doctrines and follows the Vedic Dharma. So to give an account of the religion of the Samaj would be to describe the Vedic dharma itself. It is no easy matter to describe it as briefly as is desirable. Still an effort may be made, and the salient doctrines of the Vedic dharma may be described as follows:—

There is one God, who is the Ruler of the Universe, Eternal, Holy, Just, Omnicient, Personification of existence, Intelligence and Bliss, and so forth. Distinct from but subordinate to Him are the two other entities, soul and matter. These three are the principles of the world. Soul in combination with matter becomes capable of action (*karma*), and to reap the fruits of action. Brahma (God) is the giver of this fruit. The soul makes its own destiny by means of its *karmas*. This law of *karma* brings about the transmigration of the soul. Moksha is the freedom of the soul from the shackles of transmigration. Gyan (true knowledge), *karma* (righteous conduct) and Upasna (worship) are the means which help the soul in its libera-: tion. There is no intermediary between God and man. But God has not left man to his own resources. He has in the beginning vouchsafed to him His knowledge of the ways by which the soul can attain to Him, by means of the Vedas which are "the scriptures of true knowledge." Avidya or nescience is the source of all our misery and should be dispelled. By meditating upon that Almighty,

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the sun of knowledge, whom wise men describe in manifold ways, our intellect and soul are purified and the darkness of Avidya is dispelled. There are ten characteristics of *dharma* or right action, namely,

धृतिः क्षमा दमो ऽस्तेयं शौचमिन्द्रिय निग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्म लक्षणम् ॥

"Patience, forgiveness, self-conquest, abstaining from stealing, cleanliness, control of senses, study, knowledge, truth and freedom from wrath, these are the ten characteristics of *dharma*."

We are, however, here chiefly concerned with the nature of the Samaj as a Religious Body, its line of action, its characteristic features, and its leading principles. These we shall now try to examine a little.

The first thing noticeable about the Samaj is its missionary character. Some people consider this missionary spirit a novelty in the religious history of India. But in fact it is nothing of the sort. Religious missionaries have not been unknown in ancient India, and those who know the history of Buddhism cannot deny the fact that Buddhism owes a good deal to their missionary spirit for its spread. Then again Shankaracharya was an Aryan missionary who travelled from one place to another preaching against the prevailing atheistic doctrines of the latter day Buddhism. In our own time we hear of the Ram Krishna mission, which has given forth to the world a man like S. Vivekanand. So the character of the Samaj as a missionary society is not to be regarded as a departure from the old traditions of Hinduism.

The function of the Samaj is two-fold: to promote the well-being of the Individuals, and of the Society or the world at large. The Sixth and the Ninth Principles of the Samaj enunciate this two-fold function.

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It is as a well-wisher of the world and the Society that the Samaj has assumed its missionary character, and for this very reason its position as such is worth maintaining.

This missionary character has necessitated the adoption by the Samaj of its controversial programme. Enough has been written about this subject elsewhere. Here it would suffice to say that controversy has to do only with the *modus operandi*, and not with the beliefs and principles, of the Samaj. It has been adopted because of the "wide spread popular errors," the evil superstitions, the pernicious religious beliefs and notions, and the perverted tastes of the nation, and it will be necessary to continue to adopt it so long as these evils linger in the country to any considerable extent. If India is to make any progress materially, it must first look after the intellectual and moral condition of its children. In order to do that it would be necessary to deal roughly and harshly with the existing evils. This is actually being done by the Samaj, and if it might, for a moment, be supposed that the Samaj would, under the official pressure being brought upon it, give up fighting against these evils, the task will surely be taken up by the Christian missionary, as it had already been taken up before the establishment of this Samaj. We must, therefore be thankful to the Samaj that it has taken it up itself.

But while enjoying this liberty of criticizing the doctrines of others, the Samaj should observe one restriction upon it. It is this; that, no one of its members should be allowed by the Samaj to enter into religious disputations who is extremely violent in his speeches and writings and who does not observe the rules of controversy and propriety, and who is consequently quite unfit for the task. Some of the recent troubles of the Samaj have been brought about by the inconsiderate writings of certain reckless controversialists, raw missionaries and inexperi-

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enced teachers. It is the duty of the Samaj to keep a proper control and check upon such upstarts and untrained prattlers.

The most important and prominent feature of the Samaj is that it professes to teach a religion which is according to the spirit of the age. It is simple and purely monotheistic, it has nothing to do with what are popularly called superstitious practices; it is averse to all belief in mysticism; it preaches the equality of mankind; it gives the greatest possible scope for the physical, intellectual, social and moral progress of the people; it meets the atheistic and materialistic arguments of the present "age of reason" with the strong theistic reasons of the Vedas and the Shastras; it inculcates principles of sound morality to its followers; and most of all it effects a compromise between the busy life of the 19th and the 20th centuries and the peaceful religious and devotional observance of the past. No doubt, with some in India the order of the day is *political atheism*,—by which term, of course, is meant an atheistic disregard by the people of all the religious feelings and observances owing to their attention and energy having been totally absorbed in politics and political agitation. But that is a position which is looked down upon by the Samaj with disfavour, and the religious instinct of the Indians is in conflict with that spiritof atheism. The Samaj aubordinates everything to piety and uprightness, and requires all acts to be done in strict conformity with the law of God.

PRINCIPLES.

Now we come to the most important part of our subject, namely the principles of the Arya Samaj. They are as follows:—

1. The Primordial Root—the Eternal unseen Sustainer of all true knowledge, and of objects made known by true knowledge, is the Supreme God.

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2. God is the Personification of existance, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent. Unborn, Endless, Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller of all from within, Undecaying, Imperishable, Fearless, Eternal, Holy, and maker of the universe. To Him alone worship is due.

3. The Veda is the Scripture of true knowledge. It is the paramount duty of every Arya to learn and teach Veda, to hear it read and to recite it to others.

4. We should ever be ready to embrace truth and to forsake untruth.

5. All acts should be done in accordance with Dharma, after deliberating what is right and what is wrong.

6. The prime object of the Arya Samaj is to do good to the world, that is, to promote Physical, Spiritual and Social good of every sentient being.

7. Our conduct towards all should be guided by Love, Righteousness and Justice.

8. We should dispel *Avidya*--Nescience—and promote *Vidya* Science, Spiritual and Physical.

9. No one should be content with promoting his own good only; on the contrary, he should look for his good in promoting the good of all.

10. All men should subordinate themselves to the laws of Society calculated to promote the well—being of all; they should be free in regard to the laws for promoting individual well-being.

Even a cursory reading of these will enable one to percieve the wide range of subjects covered by the principles, their comprehensiveness, their altruism, their axiomic accuracy and their entire freedom from the shackles of dogma. In fact, it would not be too strong to say that, never, perhaps, throughout the religious history of the

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world, were ten such principles laid down, for the guidance of a religious and missionary society, so abstruse yet so simple, so adaptable to all ages and circumstances, so progressive in their nature, and containing in themselves the gist of modern and ancient philosophies.

But in calling these principles comprehensive, it is not meant that they comprise in themselves and give scope to all the various shades of inconsistencies and contradictions that could be conceived of by the human mind. Their comprehensiveness consists rather in that they contain the essentials of all true religion, provide for the temporal and spiritual advancement of the human kind, and give a free scope to all our activities—social, moral, intellectual, and spiritual. They, in short, lay down the first principles of a universal religion and a sound morality.

A classification of these principles will bear out the truth of our remarks. For this a little effort of mind is needed to enable us to perceive that the principles cover the following subjects:

(1) A belief in Godhead, and a conception of the same.

(2) Search after truth and attainment of right knowledge: its means and methods.

(3) Principles by which our actions should be guided.

(4) The relation of individual with society.

(5) The scope of the Samaj as a body.

It is unfortunate that from these all embracing principles, another and an important one, namely, an enunciation of the *Summum bonum* of human existence has been omitted. It might be due to an oversight. But it is also probable that it has been purposely left out for some such reason as this: The principles deal with what is practical more than with what is theoretical.

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Aims and ambitions are theories, but the best means of attaining to them are matters of practice which can be acted upon. The principles of the Samaj deal with such matters of practice and leave the theories to the theorists.

As regards the principles themselves, the ground that they cover has already been set forth above. It would appear that little is left in them which is essential for a man to know and act upon. They deal with matters which no true religion can ignore. The details, of course, should be searched for and may be different with different religions. But that the general outline of all religions should comprise these elements is an admitted fact. The distinguishing features of these ten principles are that they are so aptly grouped together at one place, that they do not betray the least sectarianism and are good for all times and places.

Religion has been variously defined by various writers. Some of these definitions are broad enough to embrace all sorts of tenets from atheism down to theism and fetichism, from the low and depraved *charwak* system of philosophy to the highest and noblest Vedant system. But atheism and the *charwak* school of thought are religious only in a strictly psychological sense of the word. We are here concerned with the more generally received meaning of the word, namely, that it is a belief or a profession of belief in the existence of a life beyond the present one and of a Being in whom we all "live and have our being" and who controls the whole of the universe. The position of the atheists and the Semi - atheists - whether they are right or wrong,—is not for us te discuss here. But taking the meaning of religions as given here, it is evident that a belief in Godhead is the first requisite of all religion. The first principle of the Samaj is an embodiment of this belief. It runs thus:

"The Primordial Root—the Eternal, Unseen Sustai

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ner, of all true knowledge, and of objects made known by true knowledge is the supreme God."

The words in which the principle is concluded are specially noticeable. How guarded are the words "all true knowledge and objects made known by knowledge," and yet how comprehensive.

The attributes and nature of this object of belief is another important thing to be noticed. Man may, in one sense, be regarded in nature as a theistic creature. But the forms of theism which are professed by the different individuals, races and tribes differ according to the intellectual, moral and spiritual development of each. Of all these monotheism is universally regarded as the most advanced form. But there is a variety of shades even in monotheism. The Arya Samaj professes Vedic monotheism which regards God as the Personification of existence, Intelligence and Bliss. One who knows Vedant can very well realize the perfect character of this conception of Godhead.

It has been often said as an objection to the Vedanc conception of God, that it gives only the negative attbutes of Divinity, such as we find in the latter portion of e second principle, namely, Formless. Unborn, Endless. changeable, Incomparable. But the first portion of the nciples brings it prominently to the view of all that correct notion of the divinity can be had by meditating n Sachidanand (Existence, Intelligence and Bliss.) , of course, "to Him alone worship is due."

Right knowledge has from ever been the favourite ne of the Hindu philosophers, some of whom have so much stress upon it as to declare that it is the royal road to liberation. Vidya or knowledge has defined by S. Dayanand thus:—

"A right understanding of all the objects from the to the heaven is Vidya."

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It does not confine itself to a metaphysical view of God, Soul and matter. Taken in this sense, Vidya or right knowledge is not only a means to liberation, but a useful asset for all purposes, temporal and spiritual, or, in fact, "is its own end." "We should therefore, dispel *avidya* and promote *Vidya*."

But how to promote *Vidya* and dispel *Avidya*--that is the question. One universal rule has been laid down for us in this respect: "We should ever be ready to embrace truth and to forsake untruth." "No compromise" with falsehood has been the starting point of Swami Dayanand and therefore of the Arya Samaj, and it is in this that we find a clue to its liberal principles. Private judgment, with all its logical, philosophical and scientific accompaniments, has thus been given an implicit acknowledgment, and "the right of thinking freely" has been unreservedly admitted to be universal.

But man is by nature imperfect. He is *alpagya* (knowing very little.) His intellect is not and cannot be developed to perfection. So he cannot always be accurate in his observation, logical in his reasonings and precise in his conclusions. And how much soever near to truth might his inferences and conclusions be, they cannot be the whole truth. The primordial root of all true knowledge is the Supreme God. He alone is perfect, Omniscient (*Sarvagya*), and All-Intelligence. Our very senses are dependent upon His Mercy for their individual actions and for performing their respective functions. Thus it is that on account of our imperfections we are always in need of "more light." And with all our sciences, Philosophies and Arts, we are at last obliged to say: "Thy word is the light of my path."

The necessity for belief in revelation has arisen thus, and it has been acknowledged by almost all the religions. Even the Sanskrit school of logic admit *Shabd Praman* (authority) in its sphere as one sort of argumentation. The

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Arya Samaj too has, therefore, acknowledged the Vedas as the revealed scriptures of true knowledge.

Of course, here the Samaj seems to have assumed a dogmatic aspect. For although revelation might be a human necessity, it may yet be questioned in some quarters as to why the Vedas, and not any other of the so many books existing, be regarded as revealed. This is a disputed point, and so long as all the rival books—the Vedas, the Bible and the Quran, co-exist on earth, it will remain so. It is an abstruse point as well. But that Dayanand Saraswati Swami and his followers believed in what they said and had reason so to believe is out of question. The Vedas may or may not, in the strict sense of the word, be the cyclopædia of all sciences and arts, and may or may not contain in themselves germs of all the modern discoveries and inventions, but that they are a repository of the best conceptions of Godhead, is a fact very little to be doubted.

Many are the claims advanced by the Samaj on behalf of the Vedas, to their being regarded as revealed. But all of them are not necessarily correct. Still the one fact remains that so far as they are the books of divine knowledge, they are the best of their kind. The simplicity of their ideas, the grandeur of their conceptions, the accuracy of their words, and their *total freedom from dogmas or controversy*, has made them worthy of their name and of the respect that is in Samajic circles given them.

The principles which we had been considering so far related to *Upasna* and *Gyan*. Now we come to deal with those relating to *karma*. And the fifth and the seventh principles at once lay down the best rules of our conduct:

5. "All acts should be done in accordance with Dharma, after deliberating what is Right and what is wrong."

7. "Our conduct towards all should be guided by Love, Righteousness and Justice."

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Dharma is a very comprehensive term in the Sanskrit language, and it is described and explained in manifold ways. But the sum and substance of all these explanations is that what is right is *dharma*, and what is wrong is *adharma*. This is an abstract conception of *dharma*, which is considered to be an end in itself. Dharma in this sense may be regarded a subjective act, irrespective of our relations with others.

For the latter, the rule laid down is the 7th principle, namely, that our conduct should be guided by love, righteousness and justice.

Righteousness is an English rendering of *dharma*, and since it is here meant to guide us in our dealings with others, it should be taken to connote all the ten characteristics of *dharma*, described by Manu in the famous *shloka* "धृतिः क्षमा &c. (see above.)

Justice is a specialization of the more generic term, Righteousness. And love is the factor which takes away the severity of both, justice and Righteousness, just as "Mercy seasons justice." In this connection we are reminded of the three emblems of Christianity–Love, Truth and charity. The all embracing character of the Samajic rules of conduct is, however, evident.

Man is a social being, and as such he cannot cut himself entirely off from society. Thus there are two aspects in which man should be considered—namely, as an individual being and as a social being. So far we have been concerned with man as an individual being, and if his relations with others have been taken into account it is still in his individual capacity that they were so taken.

The ninth and the tenth principles deal with man's conduct as a social being, and thus the first of these lays down that, no one should be content with promoting his own good merely; on the contrary he should look for his

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good in promoting the good of all. Here Society is not restricted to the narrow sphere in which one individual moves, but it includes all the living beings. It is a cosmopolition conception of society, which makes all the universe our own land, as the Sanskrit phrase has it, स्वदेशो भवनत्रयम्.

The relation of individual to society forms the subject of the 10th principle, which reads like a quotation from the standard work of Mill on "Liberty." At least this is the first of all that Mill wrote on the subject, and it would be a great wonder if the author of this principle was not acquainted directly or indirectly, with that great modern author. Be that as it may, it is certain that this is the up-to-date rule of conduct with regard to this subject, and its correctness is unquestioned.

After a thoughtful study of these principles, one is irresistibly drawn to the conclusion that the Society which professes these principles has the good of the world as its primary object.

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Criticisms and Discussions.

'The Gurukul' and Mr. Alfred Nundy.

The present issue of the "Hindustan Review" contains an article on "Gurukula" by Mr. A. Nundy Bar-at-law. The writer begins by expressing his admiration for the spirit of earnestness and self sacrifice exhibited by the workers for the case of the institution. He pays a tribute to the memory of the late Swami Dayanandji as a reformer of the so called "popular Hinduism", which in the estimation of the author, is probably a bundle of superstitions.

Mr. Nundy shrewdly observes that though the life (led at the Gurukul,) is simple and every thing savouring of luxury is rigidly proscribed yet "the comfort, the convenience and the health of the pupils are strictly kept in view." One really wonders if Mr. Nundy was expecting to find the Gurukul Students living the lives of Sadhus living in Kankhal and Rikhikesh.

It has afforded some amusement to the writer, to find that the way of living in the Gurukul resembles that of 'the Modern Colleges and Schools Hostels' more than the ancient Brahmchari Ashrams. We would suggest that Mr. Nundy does not possess much knowledge of the ancient Parishads of the Hindus where the Vidyarthis lived round in the same way as in the Gurukul. The residential System of Lord Curzon's Universities is not after all a new invention in India.

And after all the Gurukul authorities are not so much the 'revivalists of an old world' as the harbingers of a new era. They believe that their country stands on the eve of a great change, and that the Arya Samaj will be a potent

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factor in moulding and guiding the destinies of the new epoch. The Gurukul does indeed aim at keeping alive the spirit of nationality among the Hindus by keeping in close touch with the history, traditions and religion of their forefathers. But in the nature of things, 'all revivals' are partial; and the Gurukula cannot refuse to profit by the experience and wisdom which the world has acquired since the good old age of Satyuga.

Mr. Nundy seems to have been disappointed at not finding the Gurukula quite the revival of an ancient episode of Hindu life.

The writer thinks that 16 years is too long a term for the study of the ancient Scriptures, Sanskrit philosophy, traditional morality and such subjects. The student will probably be an ideal Pracharak, a Pandit, but it is very uncomfortable to imagine as to what else he could accomplish in the world.

Mr. Nundy notes that *some of the most noble* walks of life are closed to the Gurukul Brahmachries. They cannot hope to become Govt. servants, Barristers, Teachers and pleaders. The writer does not forget indeed that the whole nation of the Hindus does not subsist on Govt. service or pleadership. But he argues that a Mahajan or a Seth would hardly stand in need of a training in the Vedic lore as imparted in the Gurukul. But why should the Mahajan not have a thorough knowledge of his national history, religion, and morality? We confess that there is altogether some force in this argument.

But what university ever undertakes to teach arts and industries or commercial science during the period of academical training?

Most of the graduates of the Govt. Universities, also, do not take their degrees before they are so old as 25.

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Perhaps it is true that the Gurukula should open in the future some classes for the study of industrial or medical science and other useful subjects which enable young men to live independent lives; and it is hoped that the Hindus will do all in their power to help the Gurukula in realising its scheme.

The Gurukula authorities will be ever ready to take note of any criticism made in good faith, as that helps the workers considerably.

A HINDU NATIONALIST.

{ Needless to say, we do not agree with all the views set forth in this communication. Our views are pretty well known to the readers of the Vedic Magazine. Editor V. M. }

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NOTES.

Budhism and Vedic Dharma.

No religion of the world has been interpreted and misinterpreted in so many different ways as Budhism. By some Budha is regarded an athiest, by others a skeptic and an agnostic, and by others again as an apostle of Philosophic Nihilism. Our personal conviction, however, is that he was a reformer who believed in the Divine Origin of the Vedas, but who laid special emphasis in his sermons on the building up of character and personal purity. The ills of India at that time were not erroneous philosophical beliefs, but rank immorality, lasciviousness, looseness in sexual character, animal sacrifice and such other evil practices. He thundered against all these moral and social abuses and fulminated against the arrogance, selfishness, and disdainful pride of the privileged classes. He wanted to take back India to the days of primeval Vedic Revelation. He thought, rightly or wrongly, that a mere lip-deep belief in the scriptures could not act as a restraint upon sinful propensities and lewd proclivities, and that so long as purity was not introduced into the private relations and public dealings of people, God could not be attained and the real significance of Vedic teaching could not be grasped.

The following quotations from standard Budhist works will amply repay perusal as they throw a flood of light on the subject.

(*a*) "When the great Muni was at Sravasti certain old Brahmins came to listen to his teaching. They asked him if the Brahman Dharm was the same as in ancient days. Budha replied that, in the olden time, the Brahman Dharma was completely different. It was this Dharma that he proposed to restore in its original purity. The points of difference that he detailed were these.

(1) The ancient Brahmans were simple ascetics (Isayo) who had abandoned the objects of the five senses.

(2) They ate contentedly the food that was placed at their door. They had no cattle, or gold, or corn. The gold and corn of holy dreaming alone was theirs.

(3) They never married a woman of another caste, or bought wives. The most rigid continence was theirs.

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(4) They made sacrifices of rice, butter, and never killed the cows, the best friends of man, the givers of medicines.

(5) But the kings of the earth by-and-by grew powerful, and had palaces and chariots and jewelled women.

(6) Then the Brahmans grew covetous of these beautiful women and this vast wealth, and schemed to gain both. They instituted costly sacrifices, the horse sacrifice, the man sacrifice and other rites. Through these they obtained costly offerings—gold coins, beds, garments, jewelled women, bright carpets, palaces, grain, chariots drawn by fine steeds.

(7) Hundreds of thousands of cows were slaughtered at these sacrifices—cows that like goats do not hurt any one with their feet or with either of their horns—tender cows yielding vessels of milk.

Seizing them by the horns the king caused them to be slain with a weapon.

The true Dharma being lost, the world plunged into sensuality, caste disputes, blood. The lost Dharma it is the mission of Budha to hold up once more, "as an oil lamp in the dark, that those who have eyes may see."

(Sutta Nipata as quoted in "The popular life of Budha" by Arthur Lillie)

(b) "Is Brahma in possession of wives and wealth" (Budha asked.)
"He is not, Gautam"! Answers Vasestha the Brahmin.
"Is his mind full of anger, or free from anger."
"Free from anger, Gautma"
"Is his mind full of malice, or free from malice?"
"Free from malice, Gautma."
"Is his mind depraved or pure."
"It is pure, Gautma."
"Has he self-mastery, or has he not"
"He has, Gautma"

The Brahmins are then questioned about themselves.

"Are the Brahmans versed in the three Vedas in possession of wives and wealth, or are they not"
"They are, Gautma"
"Do they bear malice, or do they not"
"They do, Gautama"
"Are they pure in heart, or are they not"
"They are not, Gautama"
"Have they self—mastery, or have they not"
"They have not, Gautama"

These replies provoke, of course, the very obvious retort that no point of union can be found between such dissimilar entities. Brahma is free from malice, sinless, self-contained, so, of course, it is only the sinless that can hope to be in harmony with him. Vasettha then puts this questions. "It has been told me, Gautma that Sraman Gautma knows the way to the state of union with Brahma?

"Brahma I know Vasettha!" Says Budha in reply, "and the world of Brahma, and the path leading to it!"

The humbled Brahmans learned in the three Vedas then ask Budha to "show them the way to a state of union with Brahma."

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Budha replies at considerable length, drawing a sharp contrast between the lower Brahminism, and the higher Brahminism, the "householder" and the "houseless one." The householder Brahmans are gross, sensual, avaricious, insincere. They practise for lucre black magic, fortune telling, cozenage. They gain the ear of kings, breed wars, predict victories, sacrifice life, spoil the poor. As a foil to this he paints the recluse, who has renounced all worldly things and is pure, self possessed, happy. To teach this "higher life" A Tathagata "from time to time is born into the world. blessed and worthy abounding in wisdom, a guide to erring mortals.

He sees the universe face to face, the spirit world of Brahma and that of Mara the tempter. He makes his knowledge known to others. The houseless are, instructed by him, "lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world. above, below, around and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far—reaching, grown great and beyond measure."

"Verily this, Vasettha, is the way to a state of union with Brahma" and he proceeds to announce that the Bhikshu, or Budhist beggar, "who is free from anger, free from malice, pure in mind, master of himself, will, after death, when the body is dissolved, become united in Brahma"

('Tevigga sutta') as quoted in." "The popular life of Budha.")

FREE INSTITUTIONS AND CHARACTER.

Swarajya is the cry of the day. Every young man fresh from college thinks it his duty to cry down religion, to stigmatise and brand it as the root of India's bondage, and to indulge in theadbare platitudes about the impossibility of the formation of character, unless the country is first emancipated politically. When an earnest student of history presses upon these hot-headed youths the historical fact that no nation has yet attained Swarajya unless it had at its back a reserve of moral strength and spiritual power, he is glibly told in reply, that Clive committed fraud, that many English statesmen were guilty of breaches of faith, and that many English traders are dishonest. It is forgotten that the fraud of Clive was not a more heinous offence than the greed and rapacity of *our* countrymen and the selfishness and traitorous conduct of *our* leaders who blinded by self-interest and unable to compose their differences *deliberately invited* the interference of a *foreign* trading company. An English statesman does, no doubt, sometimes practise deception or, to put it in more polished language, score diplomatic victories and achieve triumphs in the art of logical legerdemain for the sake of *country* or indulge in "terminological inexactitudes" for the sake of *party*. This is bad enough in all conscience and a serious

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transgression of the Divine laws of morality. But what can be more sickening, revolting, disgusting, and nauseating than the sight of a man of parts selling his conscience, trampling and crushing moral laws under his heel, temporising, prevaricating, and evading; resorting to doublings and twistings; and finding refuge in subtleties, glozing and specious sophistries, and ingenious perversions of the truth not for the sake of *party* or *country* but for a mess of pottage. Englishmen have got and are maintaining their liberty and their empire not on account of but in spite of the deliquencies and transgressions of some of their leading men. They are ruling over us not because they are immaculate and sinless angels but because both collectively and individually they are morally superior to us. It is not that they are unselfish. The fact *rather* is that their selfishness embraces a wider area and is therefore nearest unselfishness, while our selfishness is so restricted in its range that it almost approaches self-concentration, vile absorption in our immediate gratifications and shameless disregard of our *own* mediate and real good *i. e.* moral suicide of an exceptionally disgraceful character. It is not that there is no disunion in their ranks. The multitudinous parties into which they are split up is an eloquent refutation of this statement and the accounts of pugilistic fights and the exchange of physical arguments which illumine the pages of English History too obtrusively force themselves on the consciousness and attention of the student of history to let him entertain this preposterous idea even for a moment. The truth rather is that they know how to sink their personal and sectional differences when confronted by a common danger. We, on the contrary, prominently emphasise our differences and accentuate the points of discord, and seek to gratify our spleen, at the psychological moment, when the country is in the grip of a terrible crisis and the betrayal of its interests by us can overwhelm our enemies with absolute ruin, cover them with confusion, and bring the land of our birth to ruin and destruction. The up-shot of all we have said above is that they possess greater social efficiency because they have got a superior character. Some enthusiasts will pour ridicule upon this view as emanating from one who believes in the teachings of savage sages who knew not the laws of historical evolution and the principles that govern the march of nations.

Surely Herbert Spencer was not a " savage " or a barbarian or a " primitive sage " or an " unsophisticated priest " or an " ignorant mountebank " or a " learned ignoramus possessed of an encyclopaedic knowledge of silly ceremonials and ritualistic rant".

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Yet mark what he says. When asked by his American interviewer if education and the diffusion of political ideas would not fit the citizens of the republic for free institutions he replied.

"*No! It is essentially a question of character, and only in a secondary degree a question of knowledge.* But for the universal delusion about education as panacea for political evils, this would have been made sufficiently clear by the evidence daily disclosed in your papers. Are not men who officer and control your federal, your state, and your municipal organisations —who manipulate your caucuses and conventions, and run your partisan campaigns—all educated men? And has their education prevented them from engaging in permitting, or endowing, the briberies, lobbyings, and other corrupt methods, which vitiate the actions of your administration? Perhaps party newspapers exaggerate these things; but what am I to make of the testimony of your civil service reformers, men of all parties? If I understand the matter right, they are attacking, as vicious and dangerous, *a system which has grown up under the natural spontaneous working of your free institutions*— are exposing vices which education has proved powerless to prevent",

Again—

"The benefits of political party are so general and remote, and the profit to each individual is so inconspicuous, that the common citizen, educate him as you like, will habitually occupy himself with his personal affairs and hold it not worth his while to fight against each abuse as soon as it appears. *No lack of information, but lack of moral sentiment, is the root of the evil*".

Again

"The fact is that free institutions can be properly worked only by men, each of whom is jealous of his own rights, and also sympthetically jealous of the rights of others, who will neither himself aggress on his neighbours in small things or great, nor tolerate aggression on them by other. *The Republican from of Government is the highest form of Government; but because of this it requires the highest type of human nature-a type nowhere at present existing. We have not grown up to it, nor have you*".

AN INTERESTING HISTORICAL QUESTION.

Almost every Indian who has heard the names of the Holy Ganges and Guru Nanak, must be familiar with the tradition connecting them both. It is said that once on the occasion of a Hindu festival Guru Nanak stepped into the river and imitated the orthodox Hindu custom of offering handfuls of water to the Pitries. The distinguished Guru Nanak who was known to be against this practice was questioned by hundreds of men as to why he too had performed that religious act. The founder of Sikhism soon gave the simplest [illegible] watering his fields in his own village. The men scorn-

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fully inquired how he could water those fields from a distance of hundreds of miles. Nanak was put the expected question and he gave the memorable reply that, if that water could not reach his fields distant only three hundred miles, it could not possibly quench the thirst of the Pitries in the other world. The congregation was silenced by this remark and many must have bowed to the superior wisdom of the reformer.

But it is strange that this tradition which has gathered round the name of Nanak, is much older and was ascribed in the time of Hiuen Tsiang (7th century, A. D.) to Deva Bodhisatva, a Budhist doctor of religion who came to India to reform and strengthen the decaying Budhism. In the words of the Chinese traveller the story runs thus ;

Then Deva composing supernatural appearence bent his head, drew him some water and scattered it— his appearance different from that of other men. There was an unbeliever who said, " What does my son in altering thus his appearance ?

Deva Bodhisatva answered : " My father, mother and relations dwell in the island of Ceylon. I fear lest they may be suffering from hunger and thirst; I desire to appease them from this distant spot ".

The heretic said : " You deceive yourself, my son; have you no reflection to see how foolish such a thing is ? Your country is far off, and separated by mountains and rivers of wide extent from this. To draw up this water and scatter it in order to quench the thirst of those far off, is like going backwards to seek a thing before you: it is a way never heard of before ". Then Deva said : If those who are kept for their sins in the dark regions of evil can reap the benefit of the water, why should it not reach those who are merely separated by mountains, and rivers " ?

Then the heretics, in presence of the difficulty, confessed themselves wrong, and, giving-up their unbelief received the true law ".

Is it not a very strange coincidence ? There can be only two explanations of it. Either that the tradition was handed down from generation to generation till in the 16th century its source was forgotten and people ascribed it to Nanak who was surely against this and the like practices. Or, it might with equal force be said that both the reformers thought of the same method to free men of this superstition, just as many discoveries have independently been made by different men quite unknown to one another. The doctrine of Evolution, the deciphering of hieroglyphics, the discovery of differential calculus, the telegraph, are some of the examples of the same discovery made by different persons independently of one another.

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In my humble opinion, however, the first explanation is preferable and that for two reasons. (1) It is odd that such a simple idea should not have struck any reformer before the 16th century when in fact this practice of libation to the manes has been in force since the revival of Hinduism (second century before Christ) and finds a sanction in Manu smriti. (2) There was an extreme hatred of and contempt for the Budhist religion and the Hindus did not like to give the merit of such a good idea to a Bodhisatva and that too a Yavana for whom the Indians, unlike their descendants of the present age, felt so much digust. To my mind this argument is conclusive. The hostile Hindus could not bear to think that they were indebted to a resident among the hated Singhalese, followers of a religion which they had dethroned, for instruction in that simple idea and preferred very much that people should believe this suggestion to have come direct from some Hindu reformer. Nanak was a Hindu and a great reformer and they willingly attributed the story to him.

Bal Krishna.

Test of the Times.

SUCCESS AND SUSPICION.

What is man doing? Is he rising or falling, progressing or retrograding, ascending or descending in the moral scale? Is he improving in morals, spirituality, magnanimity and benevolence, passive as well as active; or is sinking lower and lower into the depths of malevolence, greed, selfishness, jealousy and meanness? How can we tell that? In what lies the test of our times? This is a vital question and doubtless there will be much difference of opinion as to the true answer to the question. Moreover, like all other vital-questions, it will raise many a side-issue involving the central question into complexities in entering into discussion over which the main subject itself might be thrown into the back ground. There will, for instance, be many young ardent spirits who will unhesitatingly point to the many reform movements and philanthropic activities around us and exclaim approvingly: "We have progressed from the savage brutal state of our earliest forefathers and have attained to great eminence, intellectually, morally and socially, we have perfected social intercourse and manners and morals". To this ardent jubilation

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some " old fashioned " person will retort : " You have progressed wonderfully from the quite peaceful times of Budhistic Ascendency to the savage, turbulent and fanatical modern times—you have indeed progressed from the state of the meek dove to that of the carrion-feeding vulture. Ah Lord ! Save us from such a diabolical progress ! "

Is man rising or falling off in morality ? How can we tell that ? What is the test of our times ? These be hard questions, forsooth, and our mediocre power of insight and observation forbids us to discuss them. So, we shall leave that laborious task to be undertaken by some keen enterprising genius and confine ourselves to a comparatively modest one which might possibly serve as a clue to the solution of that larger and more involved question.

Is success rewarded by watching with the eye of suspicion and jealousy and malice or is it welcomed and encouraged by cheering words and gladdening hearts ? Well, what do we actually see, perceive and find around us ? Let us take an instance or two from contemprory events. First. A few years ago, when, in the political world, Japan startled all by her miraculous success, the alarming cry of " yellow peril " was raised and it resounded over the Atlantic, Pacific and Indian oceans from West to East. But the tact and prudence of Japan saved her from being involved and dragged into nets spread by the alarmists to ruin her reputation. Japan did not send up a cry of " white peril " in answer to that of " yellow peril " because it was useless, to do so.

Secondly. Let us take an instance from the religious world. And here let us take one which concerns us most. Let us take the example of a society about the success of which there are no two opinions *of a society* in which has been found the noblest and fullest expression of all that is high and pure, noble and enduring in the past. Let us instance the sacred work of reformation and regeneration inaugurated and pushed on by that noble philanthropic religious body, the Arya Samaj of India. The work done by the Arya Samaj is before the world and the success it has secured is undoubted. The Arya Samaj is essentially a Universal Church founded upon the primeval revelation of the Veda and seeking to restore the pristine purity, holiness, nobility, righteousness and magnanimity of human conduct. The Arya Samaj hates secrecy

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greed, and wickedness and so these very things which it hates are now ranging themselves against that sacred philanthropic movement. The Arya Samaj welcomes light of openness and sincerity and loves truth, justice and righteousness; and for that very reason the forces of darkness, secrecy, suspicion, lies, falsehood and injustice have been marshalled against it. The Arya Samaj decries superstition, folly and cruelty and preaches love, sympathy, humanity, kindness, purity, and nobility and hence the victims of ignorance and wickedness are waging war against thae humanitarian and ennobling mission of the Arya Samaj. We do not wonder that this should be so. It is perfectly natural that ignorance and folly, and superstition and cruelty should wage war against knowledge and sympathy and love. The success of the Arya Samaj inspite of orthodox folly—the success of the Arya Samaj inspite of Moslem and Christian and Hindu opposition —the success of the Arya Samaj in being able to accomplish a Reformation grander and nobler and more enduring than what Europe witnessed a few centuries ago—the success of the Arya samaj in rooting out fraud— is evident in every way. So the enemies of light and truth have been poisoning the ears of the secular authorities against spiritual forces acting against the people for their regeneration. Now the practical question that concerns us most is that herein lies the test of our times. If man is not falling off--if man is rising—then surely the success of the Arya Samaj must be crowned with laurels; but if man is falling off really, then the success of the Arya Samaj would be watched with all the suspicion, alarm and horror as if the Arya Samaj is rearing a bomb-factory of truth, light, love and justice to fight against darkness, cruelty and injustice. If our times are progressive in morality and nobility the success of the Arya Samaj will be hailed, welcomed, and encouraged; but if our times are going down in the moral scale, then, of course, the enemies of love, truth and light. will triumph

A persecuted Arya.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Season

There have been many heavy downpours during the month. The sky is always overcast. It is very seldom that it is clear. Clouds of a leaden grey colour are seen chasing those of a red colour and sometimes all the colours of the rainbow succeed one another with startling rapidity. Sometimes all of a sudden we are roused from our reverie by a flash of lightning, a clap of thunder, or a pattering down of heavy rain drops. When the river is in flood, logs of wood, stumps of trees, and many other heavy objects, sweep past us majestically and in a stately and dignified manner. The sight, on such occasions, is magnificent and provides a banquet for the organ of vision. All the hills round us are clothed in verdure. Boon nature has scattered wild all kinds of plants. When we ascend the topmost story of our office and survey the scenery round we are simply charmed and the cloud seems to address us and say.

I bring fresh showers for the thirsting flowers,
From the seas and the streams;
I bear light shades for the leaves when laid,
In their noon-day dreams;
From my wings are shaken the dews that waken.
The sweet birds every one;
When rocked to rest on their mother's breast,
As she dances about the sun.

Another Addition to our Staff.

Mr. Yajneshwar B. A., who wrote the Gurukula Samachar last month, is another young man of parts, who has joined the Gurukula staff. He is a staunch Arya Samajist who has been doing his work

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for the last two months with great enthusiasm and devotion. He is a promising young man from whom great things are expected.

May the Lord inspire him with an abiding desire to serve His Church and consecrate his intellectual and moral powers to the furtherance of His will to the end of his life.

The Sakha Gurukula at Multan.

When plague was raging fiercely at Multan, a segregation camp was opened at Dev Bandhu by Chowdri Rama Krishna, the donor of the Gurukula property there. Dr. Sukhdeva, our devoted and popular Medical Officer, was at that place and did his utmost to relieve human suffering. He did not, at all, spare himself in the service of his suffering brethren and sisters. He has won golden opinions at Multan and we take this opportunity to congratulate our brother and the devoted band of volunteers that worked with him on their splendid work. Plague has now disappeared and the Brahmcharies of the Sakha Gurukula, who had come over to Kangri, have gone back to Multan.

The Mahavidyalaya Parisad.

The Mahavidyalaya Parishad (College Council) held two sittings during the last month. Many important resolutions were passed and Sub-Committees were appointed to frame rules and regulations for the management of the different departments of the Mahavidyalaya. The Principal was in the chair. It is hoped that the different Sub-committies will complete their labours and present their reports as soon as possible.

The Quarterly Examination.

The quarterly examination is over and the results have been declared. The authorities are thinking of making special arrangements for coaching up backward students.

The Sahitya Parisad.

The last meeting of the Sahitya Parisad was held on the 21st of Asharh. Brahmchari Indra read a paper on Ban Bhat in which he discussed his place in the history of Sanskrit Literature and the excellences and defects of his literary style and mode of presentment. The paper was thoughtful. The discussion that followed was illuminating.

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Manager, Arya Patrika, Lahore.

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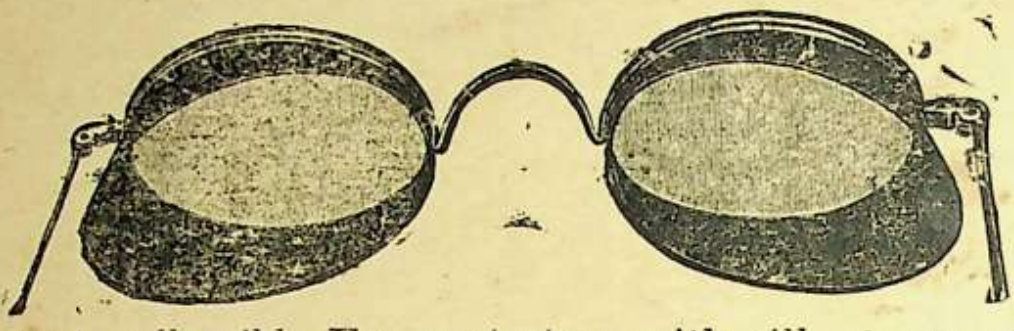

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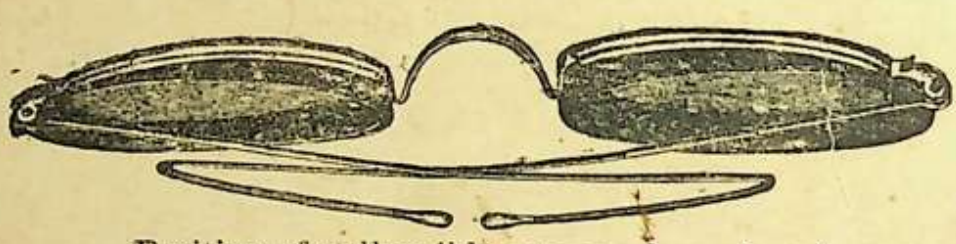

Position of collapsible guaze when closed.

—:o:—

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